ARCHIVE COPY
Must Remain in
Transcription Room

M 1201

Tuesday June 13, 1967 Group I

Well we had our first movements tonight for the so called advanced group. It was almost like San Francisco. There were not enough people probably because nobody, at least those who didn't come, thought we wouldn't start as yet and there was not enough interest to inquire. Now we will have also beginners groups Monday at 6:30pm and Saturday afternoon at 4:00pm. Now maybe I hope it is suitable for those who want to take part in those movements. The person to see is Ruthrie and also Jean and let's make up a list so that we divide it, that those can come one way or the other or perhaps both or either so that we know what's kind of groups there will be. And also those who didn't come today for the so called advanced that they find their proper place. Ruthrie is the person to see about that so that we can make arrangements that next week it will be in order and if it's convenient for some we will start this Saturday. Wah, ah , ah, the third group then of th beginners. What else wah ther that I had to say. Did I have to say anything unclear word. Yeh, now you know tomorrow lunch. Anyone is welcome, particularly those who used to come to group three; and you know group three is now finished for a little while and those who are really interested and can come to Group Two on Monday it has changed the character of the Monday group. I explained it last night; Monday night is now like a school. We talk about work, we don't talk about anything else unclear work . We talk about what is a task. A person who really wants to work to find out how ansd then who has homework so that they put to practice whatever they hear, and then report on it the next Monday. It has to be an active group. It is not a group primarily for explanations and discussions of all kinds of extraneous matters. Let me relegate now for anyone who wants to come to Wednesday lunch for anyone who wants to c ome and as I said before who wants to talk about blue sky it's quite alright. For Monday new people can come. The responsibility for the new people are those who bring them. Let me make it quite clear.

I don't want anyone who has no particular interest in Gurdjieff. This is a group for Gurdjieff ideas and the discussion and possibility of applying them. So people with a little curiosity are out. A person who recommends a friend as a new person remains responsible for this person. I have to know about it and sufficiant time in advance so that what has happened in the past that when someone would bring one's friend on Monday evening or perhaps even on Wednesday at the work unclear then then the last moment before the meeting starts someone comes in and tells me "I've brought so and so this and that and can he come" You understand that is out. In such a case, if it happens again the person who is new goes home. I have to be very careful now in protecting the particular level of these groups. Gradually the ideas of Gurdjieff become a little more known and there will be a great many curiosity seekers. I want to avoid them to comein unless they are properly prepared. I would say as a requirement they would have to know something about Gurdjieff. Not because they are interested in some form of psychology but they have to read, they have to have read, they have to know and the person who brings them has to been able to talk to them a little bit beforehand and then they comethe first time. That same friend is responsible to find out what the reaction was in that first meeting so that after that we can decide should that person come again or not. I want to be very strict about this and you have to help me. I'm talking now to you as group one. Group One is now an entirely different kind of a group. There is no school work in this group. There is a commitment to work and the assumption is that you do work and you do your best. That you have trouble , that you may not always understand it, that goes without saying and for that we can talk and talk and talk and talk until it is clear. When it is clear in your head , when you know what has to be done, the description of work on yourself that you know so that you can go ahead

and do it. You can have tasks if you want to, you can bring tasks up, we can talk about them, but it is not necessary. It is not necessary for anyone in this group to talk unless they have something to say and I'd much rather have you not talk unless you can talk about your experiences. Experiences of work. This is the commitment. It is understood that you work. Therefore I say there is not school work and no reporting on it. But the level of this kind of group has to be much deeper.than it has been before and very often I had to supply it by talking in the form of a lecture in order to bring up certain subjects that otherwise you might forget. I hope you will bring them up if you want elucidation from the standpoint of objectivity. Maybe we can straighten them out. Also those who are honest must realize that when this is the requirement of Tuesday it maybe that they find themselves in a group where they don't belong. It is yourconscience that has to tell youl Sometimes maybe if I think so even if you have asked-tp-ep,e-O-,egjt-te;;-upi-mpt-tp-ep,e-at-a;;/--A-few-asked-,e-a asked to come I might tell you not to come at all. A few asked me and I said we'll try it for a month. After that we can talk again. I will hold you strictly to that. I do not care about the quantity of people. When it comes to work it is quality only that counts and on that basis when it is not enough of that kind of a quality you retard the possible growth of other perple. So you have a responsibility therefore the character of this Tuesday is really that we talk about the difficulties in ordinary life when one wished to wakej up and your experiences have to be on that kind of a basis. Not primarily intellectual although sometimes it may be useful to give certain perspedtives and backgrounds to whatever we talk about so that you can

really understand and only for the sake of clarity in your mind. But whenever you are engaged in that kind of a question you have to consider the other people of the group and not every mind is the same as every one else's mind and that sometimes that what might be very interesting to you from a theoretical standpoint may not be interesting at all to people who are, lit's call it, intuitively or emotionally inclined. And that has to be your consideration. If there is something you want to work out theoretically then please write it up and then send it. Then maybe we can talk about it in a general way but I would like to avoid too much references to theory, too much discussions of hydrogens and so forth as I've said many times about nobody knows anything anyhow.And although it is quite essental that we do talk about progress and then use such symbols like an octave that I don't want to go to far into detail about such things and I hope that you can stop me when I happen to fall into that trap myself. So with that kind of and understanding we start this group. Who has questions based on experience? Yeh, in the back, who is it?

Peter

Mr . Nyland: Yes Peter.

Peter: Ah, as a result of ah recent experiences ah mainly the trip ah I think I've actually been on a different level quite a few times and you said something about aiding comditions where you can keep that. At the present time I don't feel at all capable of maintaining anything that I've arrived at and I fall in the trap of mourning having lost something.

Mr. Nyland:You remember, Peter, not so long ago we talked about a similar subject and although it is not a very good substitute , it can at some times be very helpful when I recall certain experiences that I've had and I bring it back in my memory and try to describe them

to describe the experience, to describe the conditions in which I've experienced it. It is still a memory and is not vivid. I can try to recall how vivid it was and how emotionally I was involved in it but that by itself as recalling of emotion is very difficult to reproduce that at this time the very same kind of an e emotion. Now sometimes it helps that if at the time I experience, when I have experienced something that is at a different kindof level, If at that time I have remembered and I could remember the state in which my physical body was, how I then behaved physically.

Peter: Well I can remember that I was much more relaxed and

Mr. Nyland: Good. Whatever you can remember of that as actually that kind of a state that you can bring back in your memory and recall much better than something that is like an intangible emotion and because of that if you give it enough time in a state in which you are quite relaxed you can bring back this visual picture or recollection of what you experience with your body and then that will produce a certain feeling which is quite different from trying to recall a feeling direct . It's the only way which you can visualize the different experiences of the past when the conditions have been more conducive and you remember that then you can again make the conditions again in the same way but when they were dependent on a trip or a surrounding with different kind of people and so forth or being in an activity which required a certain length of time it will be very difficult to reproduce it when you don't have any of those materials. So then for the time being you have to consider as and experience that has stood by itself and a recollection of it can bring back certain things either in one way or the other; but it will never be the experience of itself and you're quite right that you can mourn about the fact that you cannot reproduce

it. The only way is that one thinks about it and is sorry that it cannot bring back and it can help you then at the moment when you have that experience to wake up and intensify as much as you can with your wish to try to wake up then. What can be done and is not an impossibility in that moment of being awake you will have a clearer recollection of what you have experience before at Peter: Also there is an aphorism I've been thinking about ah, that the worst the conditions of ordinary life the more profitable it would be for a man to work. Ah, I can't seem to reconcile that with what's been happening to me.

Mr. Nyland: Peter, it all depends if the conditions are a little worse or a little more friction than that reminds one that you ought to work more and since it is then in a more dynamic state the possibility of work on oneself is also enhanced. If however th e conditions of life are such that they require a great deal of energy in thought of feeling then I'm afraid that very little of the energy that is used for waking up is left and then it becomes much more difficult. Particulary if it has to do with a feeling then the involvement of t at feeling takes up such tremendous amount of energy that I really don't have enough for the "I" even to exist or that the "I" has a chance to make itself noticed and there is nothing that one can do about it. ~~Sometimes there are little what~~ Sometimes there are little what you would call a (french term) you know(german word) it is something that you use as a little means in order to bring back certain things that are otherwise not so easily brought back. What is the question then that if"I" at such a time when I wish to recall or the conditions of my life are a little bit more difficult that then I set in motion something of my body as an activity to which I can be aware; and this gives a dynamic quality to the state of my being.. If I then

in trying to e aware to that what I now intentionally am doing with my body as an activity it will produce a momentum for myself to which the awareness of that what is the state of real work and the overcoming the difficulties under which I live can help me then, you might say, to hook on to that kind of a dynamic quality and it will precipitate the possibility of being more awake. One can try this that is if you are particularly emotionally involved and you know that a great deal of energy goes in that direction you match it as it were with an activity which is also strenuous in a physical sense and if one then can wake up to that and it is not so difficult because you have intentionally gone into this activity and for that reason you know that there is a possibility of being awake since it was your original intention. Then you have a chance that it goes over sometimes at a very strange time that it joins together with that momentum which is already established and you can try that sometimes when you are emotionally involved and you go into strenuous physical activity you may be hammering of sawing; you may be walking and starting to run; you may be making all kinds of contortions of your bldy you may force your body to lift weights and so forth and all of that will give you a chance to create a balance between that which you are doing and that which you are involved in emotionally. You can try it, Peter.

Peter: Yes

Trudy: In my ~~professional~~ professional work, there has been alot of talk, discussions, debated about the latest news events. Whenever these debates go on I come to myself and I do not participate (word unclear)myself in the activity, I just do and once after one of those discussions, one young woman came to me and asked " How come that I never talk along" although I usually do a great deal so my wish was at that moment to start in right away

and tell her why I don't participate but I tell her that if she still wants to know that tomorrow she could come and I'll tell her that. She came and I had prepared myself not to be emotional. That didn't work. I tried to give her my reasons. She asked a few questions and when I was finished she said something and I knew I had failed miserably. She said, "Oh, yes, I know you have so much inner strength" I was ashamed. That' s all.

Mr. Nyland: What to do next time now, Trudy. Because that will happen again.

Trudy: I think I would answer her again. Iwould try to answer again.

Mr. Nyland: No, I think a different solution. I think you should participate. YOu should actually take part in the discussion. It should not be pbvious that you withdraw. Much of this discussion as usually takes place in ordinary life is the periphery of one's life. Of course we call it outer life. Sometimes it goes a little deeper than the surface, particularly when feelings are involved in it and one has had certain experience. It still belongs to the personality in its ordinary octave of physical center in which the sol and the la of that what is the pctave represent the intellect and feeling. Nevertheless it is a periphery where "I" of course becomesinvolved in the discussions with others and where they are me or at least influencing me and I react and I think that it is quite logical that in such cases one is completely involved in the outer world and forgets all about possibility of an inner life. If my accent is there and naturally I will be subject to all the influences from the outside world. Now if I say what is objectivity, If I consider this outer shell which is the skin of my life and where I live most of the time because that is where apparently the bldddd vessels end and do their functionning, You'll see I don't live in my

heart. I live in there where the flood is carried by the blood to the finest possibilities of the skin and this is my outer life where when I live there naturally I'm subject to it. Objectivity means that I consider myself as a shell with a center and that I instead of now looking at objectivity as of I go outside of myself and become objective to that what I observe. What I see or rather that I in an objective sense start to observe myself and become inpartial. That kind of a picture is really taken from the fact of how does one leave earth that only if I go towards the planets and the sun and that indicates that outside world which I now leave and I callit an inside world when I become free from the skin of my living. Objectivity has really two different directions. The one is to indicate it graphically for me is that I leave the earth and look then at the earth in an objective sense from the standpoint you might say of Kesdjan, from the standpoint of the soul;and now if I say there is withen the physical body the possibility of the growth of a Kesdjan and within the Kesdjan there is the possibility of the growth of the soil of the soul ~~phase~~ unclear then when I go further inside I leave the periphery and the further I can get away from the periphery the more ~~objecitvity~~ objectively I could look at it. Iy is only the other direction. Now if this is the soultion for myself then I would have to develop an inner world within myself. So that at times when I am affected by the outer world living in the periphery I can withdraw to the center and then li live there and become objedtive to that what is still taking place on the outside. When I withdraw I'm not part and I keep quiet and pf course I place my accent more and more to the inside of myself and in the most theoretical case I would place it in the center of myself so that it would become completely invulnerable

That I can not be touched at all by anything. At the same timeI know when I do this I lose contact with the outside world and it's quite possible that I don't have the solution to that what my life should be. When I look at myself in that way that what I really try to build is like a plant which has it's roots in the periphery and will grow towards the inside and will make a most beautiful flower and fruit and the closer it can come to the purity ofmy center the more beautiful and the more fragrant that flower will be. Still it is the totality of the plant and if the plant has the roots in that what is periphery and at times and want to look an the fruit I will forget the roots and if I want to look at the roots I will forget the fruit. So the problen of man is that he realizes that alt although he is , you might say, born and lives a greatest part of his life in the periphery with associations and with all kinds of acquired characterictics that really he is also within his own man(unclear) and his own reality and the problen of objectivity can be solved when I could have a standpoint within looking towards the outside and then again being in the outside with that what I remember of the inside more gradually that I will be able to divide that what is the roots of myself from that what is the plants of me. The growing plant of me is completely inner life, nevertheless dependent on outer life. Sp-pakecteb So objectivity now if I go towards the inner inner side of myself I leave part of me outside to play and that what I leave is my body with all the functions, with all the way it can talk, with all the way it can have even expressions on its face, with all the way it has manifestations and everything; but they are not guided, they are not directed or controlled by the different things which are my manifestations but theyare controlled by something whichis inside of me and that manipulates my bldy all the time to manifest inanyway I wish

whereas I am inside . This is what I mean. When I hear other people talk I will go along with it. I will phrase unclear . If they hit my face I'll turn the other cheek. E verything for me is quite right but I don't want to lose myself in that what I have as substance or that what is real reality, really foundation for myself inside where I can live, partly Kesdjanian, partly soul and the building of that what is soul inside will now depend on how ppen is that from the periphery towards the inside. When I withdraw I'm not porous anymore. When I look from inside out I create porosity so that through the ppenness of the manifestations with the other world and myself behaving as such the line of communicationis not held up at the periphery only it goes evenly and it comes really to myself and there you might say it's a little easier to decide what I should say or do because I'm not insuch direct contact. I'm not objective to it and there's not multiplicity of my different manifestations. So I would simply put in a few words here and there the outside would is not interested primarily inyour opinion. It's only interested to see that you are of them. As long as that is established, they're happy because then they dare to talk.

If they feel that you are a strange egg (phrase unclear) then they also will be a little apprehensive of saying what they want to do and they never will let their hair down. So the result is really twofold, One is that you withdraw the other is that (phrase unclear). By simply making the body talk and do whatever is pleasing to the m that what is objectivity is notaffected cause it's not interest ed in the kind of behavior of the body. It's simply interested in the existence of it and if I reach then this what is inside as "I" keeps its balance is simply the knowledge of the observation

of that what is taking place on the periphery in the formof my body as (phrase unclear). So I feed it just enough for two reasons: one is to keep the other persons free to talk and not to be obnoxious to them and the other is very little is nedessary for the "I" to remain in existence when in its objectivity it observes now what takes place on the periphery. As long as there is the slightest little bit of emotion it is already enough to assert its existence and from the standpoint of "I", I'm only interested in the existence/ I'm glad that it moves a little bit. I said sometime ago fernuat fortunately of it moves it prevents the little "I" from falling asleep. You see so if the "I" can remain awake because it is that existence taking place on the outside. I can stillbe objective. I live there, I'M not living on the periphery, I m not affected but I take part init and I don t have to go there and have my head chopped off. Nobody can touchme; but I'm literally the strench from the inside and there they are and my behavior forms ~~id-yhr-stmy-s~~ is the army I send into the fields. My behavior, my manifestations, fight it on, the general sits home and he directs. God manipulates the world. He sits, if you wish, on a throne, deep down in the center of the universe and he regulates from thatstandpoint eveyy form and manifestation of life and this happens to be his task. Do you see that he doesn't fall asleep. The task of my own world since I can t understand the world outside and since the world outside is much too complicated and it (unclear) bowls me over. I become attached or affected or even destroyed by it. But my idea is that I would like to understand the outside world because I have to have in my ordinary life a certain attitude and opinion. And still Iknow if my opinion is just as good as someone

elses so I will never get anywhere by taking out of the totality of all opinions that what is the real opinion simply because I have no way of directing the thoughts and the feelings of someone else outside of me. So it is already a problemthat cannot be solved. And when I once know this that it is quite useless even to solve it in relation to other people the only way out is the way in. That is my world. It is the world of my creation and when I once and for all know all the little roads of my own world and I know how to reach thecenter and I know how to live and extract from the periphery whatever foof I may need for the living in an essential ~~of~~ essence real I call it a quintessence existence that then with this (word unclear) now my world niw exists then all I have to do is expand it when it I han expand it infinitely I become God. Don't withdraqw from it. You will have it much easier prebably for yourself because you cannot help becoming emotionally involved with one person but when you have ten of five there's no particular reason to be emotional about it. They will ask you certain questions and even that you don't have to go into it beczuse the othets are there. So you make it easier for yourself. You havemuch more control over yourself when you intentionally function like everybody else as the Romans do as the Romans and never mind nobody will pay really any attention and you run, you don't have to run the risk that you are misunderstool. In reality one can become completely conceited. One can withdraw ~~i~~within one's ~~self~~ own world and from that stand-point one can manifest whichever way it is as long as it is truthful and then one can always say it doesn't make any difference what one understands or does because I know. And the determination of one's inner world is one's conscience. When that is sufficiently developec I really don't care what happens either with my (word)unclear) or with the manifestations of my body you see what I mean. The outside world is ~~physically~~ dependent on the forms of my behavior physically and the way I give it direction with my mind but my inner world id dependent on my emotional state.

Mildred: Mr. Nyland, you are faced again with that paradox of ah, working for a result so th speak also working for work

Mr Nyland: ~~T go oaradix reakkt diosb~~ - The paradox really doesn't exist. When I put the emphasis on what is required in ordinary life I naturally am bound to reach a certain result in accordance with the laws of ordinary life. This is a part of me thata I call the periphery. From that I separate that what is periphery from that what is essence the stabe orn my essenceneed not do anything until it has reached the point of freedom. It is of my outer world remains subjective. My aim is to create and objective world or at least an objective standpoint. The two reads are quite different from each other. One is circumventive, the other is radii so the derextion is defferent. One is only tangential in regard to the circle, the other is radius towards the center. There is not paradox when they hav have not the same direction. They don't mean the same thing but I solve it afterwards when the essential part has been reached i a state of being awake that at then in that state I can go down to earth and finnish whatever job has to be done in accordance with my(unclear). You see it's quite different Middredd.

mn nhum
I first live on one level I try to live ont the next level. I finnish what I have to do on the first level. When I reach the nixt level maybe God commandsme to go back to the first level but that I go back as a conscious man.

Mildred: It's certainly understood in experience.

Question: In ordinary life I sometimes direct plays int he theatre. When engaged in this activity I find that I functon best wheme ~~forgettomg ruse f epr lote;u and beep e tp~~ forgetting myself completely and become totally involved in ah the process of what's going on, ah I would like to try to wake up at these times and perhaps become more conscious but um, I think that my functionning might be impaired AND I'm not sure whether it's a matter of energy because so much energy is being spent at that time that there isn't enough left to wake up or that it would not be wise at that moment.

Mr. Nyland.: I do not think it's wise. I think that at times you might have even enough e

energy but i don't think that the energy will be capable in the sstate of being awake to know enojugh about what is required for the unconscious affairs I would, it would be too much of a risk. It's very much the same as when you drive a car and you are unconscious in driving it, because it is habitual, that you try to become conscious in your oudinary affairs and try to direct and very often the body knows much better than your mind. You see it is an interesting kind of and experiment. One wants to try it. But it is also something that does require the functionning of one's mind. When the mind has to function on ordinary life derecting a play for different people or whatever you are engaged in this requires an activity of a mental kind. Work is not immediately applicable to either the feeling of the mind. As far as my behavior of ordinaary thought processes which produce a state in which I then happen to be and it manifests in the form of a body. Very often it is of not direct contact with that what my body is doing to the outside world and only again in relation to that what I have to do. My body takes on certain postures but what I"m really interested in is if I could ~~becp, e-aware-pf tjo fimctopnbecome aware pf tjc fimctionning awatedware~~ of the functionning of my mind as my mind id directing the play. You see that is of course that is too easy but it is extremely difficult because if i try to become observant to the functionning of my mind and my mind in observation is also a mental functionning it is extremely difficult then to be present at ath moment ~~wgeb tge tgiyggts taje okaee U an unoartuak ti tgat jubd if a tgiyggt oriess abd~~ - when the thoughts take place I am impartial to that kind of a thought process and could recordit in an absolute sense. I would leave it alone for a little. It is true that the mind can separate in different parts and one part can remain objective while the other parts remain subjective and after some time there is a good neighbor policy because the mind doesn't mind it as long as long as there is no danger and as long as the ordinary mind is left alone so that it doesn't have to be afraid of interfering with it but even there might be some kind of a help flow over from the existence of a mental objective functionni g that then the

ordinary mind will be quite happy to have that kind of a friend. But that doesn't mean there is a relationshipappear; it only is a tolerant of something that allowa the other to appear. When it has to b4 communication it's different because a communication would mean that one part of the mind starts to become observant of the other part and that means that the other part bœcomes much more afraid that that observation process, even if it is objective, might really affect it. It is nice to think about it and every once in a while to have a flash of a moment [illegible] in which onw sees the totality ofoneself from it and at that kind of a functionning of course , is in the first place manifestation and sometimes one can see the source of the manifestations as a result of that what I think and what I feel. But usually it comes only after that point and them I have to let it go bœcause then my intellect goes over to the functionni g of my mind. And I have no further interest inreally being too observant because I'm too much a human being. Hun, all right?

Mr. Nyland: Yeh, I can hardly see that arm in the dark

David:

Mr. Nyland:Yes, David

David: When I try to work I'm being stopped and ah I don't know if i can say it without giving a wrong impression but what , what seems to happen is that I have a wish to wake up, I remember it and I make an attempt and I can become conscious of my body, self conscious but I know it's not awake seeing myself that way.

Mr. Nyland: Excuse me, David, You said'but I know it is not awake"

David: I know that that result of the effort

Mr. Nyland: It is not an experience of being awake

David: It is not being awake

Mr. Nyland. :Yeh, it is not your body that is awake. You understand.

David: Yes, I understand that

Mr. Nyland: Yeh, good

David: This uh, this experience is commo to my upbringing, but when I find

myself with a more intense emotion quality which I try to call wish and sometimes I think it's very close to wish, I can't bring it either the effort because I'm very strongly identified with that emotion. Does that make sense?

Mr. Nyland: No because the emotion as a wish to want to wake up. What is again (unclear)

David: It's my mind

Mr Nyland: The mind is identified with the wish

David: My mind is very aware of this emotional quality wwhich is stronger than I normally experience it and I can't seem

Mr. Nyland: Can we change that awarenow to the mind knows

David: Knows? yes, much better

Mr. Nyland: Yeh good The mind knows that you have a wish

David : yes

Mr. Nyland: the mind also knows that the wish is very strong

David : Yes

Mr. Nyland: The wish is to be aware or awake. It is the purest kind of emotion we can have because the reason why we want to have that wish because that you expect from the state of being awake something that you don't have in an u unconscious state. The mind knows all that and the mind also is sympathetic towards it. The mind also has kinds of thoughts which belong to the possivility of consciousness It is close to the possibility as actually experiencing a conscious state but it is not as yet still it is a wish and a mind thought which belong together in trying to create the conditions in which you that is something in you could be awake alright? Now where is it getting stuck?

David: Ot it's ah I feel that the wish has stobe pure and more all encompassing in order for me to ger results that would convince me of a real experience.

Mr. Nyland.: David, your wuestion of your wish is that the wish has sto be solely for the sake of trying to be awake. If the wish is not pure enough. If the wish is s still a remnant of the result that you have seen as a condition of yourself in which the wis wish was prejudiced which then was linked up with the possivility of changing the way yo

were, hoping that you could become something else. As long as the wish is arrected by the wish to change you introduce of course subjective elements because you are describing in the first place the state where you are and what you are and in the second place the state which you would like to reach. So in thatsense, if there is in the wish starts to describe or even hope for a change of a condition and perhaps not even defining in to what it should be but it is based on the wish to accept the conditions as I now experience it, then my wish is not pure enough for wanting to wake up is nothing else but saying 'I want to be awake' without wanting to describe anything that can happen. My impartiality that has to be in that kind of a wish cannot attach itself to any description of a future state or not even a negation of what I now consider deleterious for me. This is, of course, always the difficulty, to wish for that state of being awake. Many times I've compared it to getting up in the morning out of physical sleep. When I open my eyes I wish to open them up so as to have daylight to go over into a different state of consciousness and at the first moment when this happens I have no desire to describe my day then only when the eyes are open and it happens to be affected by, eyes are being affected by the sunlight or some coloration or the room where I am,that then as an immediat result I say, 'How marvellous'; and even then I don't describe the day, I only describe the state in which I am which is an ordinary waking state. Now when I want to wake up in a conscious sense I also know that in the unconscious, waking-sleeping state I do not experience certain things that I hope I might experience when I'm awake in the Gurdjieffian sense, and that now, based on this condition and the realization of what one is, I now wish to be awake without defining that that what I am now will disappear. All I want is an awakened state so that in that awakened state as self-consciousness I can say, 'How marvelous'.

One can say it a little differently. If I'm bound, I can wish to be free. My wish is totally to be free. My wish is not to describe my freedom. You see, I say I'm bound. When I wish for freedom it's all I want. When

I am free, of course I will know what to do.

David: I understand that in my mind, but...

Mr. Nyland: But now to put it in practice, to keep your wish as pure as you can and to keep the application of the want,,,the wish to wake up to the simplist possible form. Thereby you reduce any possible description of what you would expect. So that whenever you catch yourself that your wish is impure, purify it by reducing that state of being awake in conditions in which there is no involvement. Reduce everything to its lowest possible level and then the wish to be awake can actually be there, and it can have actual results. That's where you usually make a mistake.

David: Well I usually do try to keep it very simple.

Mr. Nyland: Good then simply follow...

David: ...and I, I, try to make that simplicity. I try to pick the times when it has the chance of being very simple.

Mr. Nyland: Don't. Don't pick the times. Don't think about ~~it~~ too much about it. The time is now. The time is when the thought comes and at that moment there is usually enough energy to wake up to that one moment.

David: When, when I try, when I make these efforts very often what I end up with is what I have to call, from my experience, a more heightened emotional state...

Mr. Nyland: David.

David: ...and it...

Mr. Nyland: David, as you stand now there are enough opportunities for you to be awake. You don't need a heightened emotional state at all.

David: No, I know.

Mr. Nyland: All you need is the fact of your existence being recorded, or the hearing of your voice as you see it, or to become cognizant of that what is your posture. All of that will furnish material of a certain kind which is deposited in you and I call it simply the result of an objective faculty,

David: Somehow Mr. Nyland It's not reaching me somehow. I mean, the problem I--I may be wrong but that's not where I get stopped.

Mr. Nyland: (interrupting each other, unclear)

David: I try not to. I mean I... It's not now seemingly a problem of trying to define what I'm trying to reach. The problem is that, the same thing...but there's something there that that's stopping me (unclear) to reach it. I can't reach it...

Mr. Nyland: Because when you say you cannot reach it, then you already have defined what you want to reach. That's what I say. You make it too complicated by thinging about it. When I mentioned that you could be awake or aware while you are standing and talking how many attempts of that kind have now happened to you?

David: Since I've been standing here?

Mr. Nyland: Yes.

David: Ah, when I first stood up I was trying. While trying to communicate I haven't made any attempts.

Mr. Nyland: Then halfway I reminded you. Suppose you just stand at times during the day. It doesn't matter in the morning or whenever you have the chance. And instead of saying something you try to breath and you hear your breath or you make a little noise with your 'brrrr' like that and try to listen to it. And try to maintain it and maybe at such a time you can even change the lips and make a 'vvv vvv' or whatever you want to do. Constantly having the sound. Constantly recording the sound. It's coming from you and existing because of you and gradually this is your personality, your body making that sound of which you are a body become aware. Simple things like that, and all the rest, whatever it is as a thought or a feeling, perfectly alright. I'm not saying that they're on the wrong track. They only prevent you from becoming simple and that one has to learn to be very simple and accept the fact that I'm obsessed with simplicity. When you stand you close your eyes and you move your arms. Can you when you stand

close your eyes, do the obligatories--the first one? And then can you be aware of a body that happens to be you doing that. It would be a very good task because you feel the arm movements of the first obligatory. To Hand, relax, close your eyes, go through the movements and try to remain awake during that one, two, three, up to ten. Will you do that?

David: Yes.

Mr. Nyland: Do it ten times a day. It might give you a taste of what is meant by really being objective to yourself. Objectivity, thank God, has nothing to do with one's mind. The mind does interfere but it should be accepted as a mental function which is simply taking place and it is in the head. So what? You see? One doesn't have to pay attention to that kind of mental activity. But awareness is something that I come to the realization of something now existing and that that what is now existing becomes aware of that what else exists, and it is this kind of a duality that when this what is now speaking is being heard by something that is receiving the impressions of me an whatever manifestation this personality or this body happens to be. All right?

David: Yes.

Mr. Nyland: Yes, who is it?

Fred: Fred.

Mr. Nyland: Yes, Fred.

Fred: Well because people are constantly expecting one to react.

Mr. Nyland: Supposing you how feel there's never been.

Fred: Well, that's what I've been doing.

Mr. Nyland: Have you?

Fred: Yeah, to a great extent.

Mr. Nyland: Then there's no problem.

Fred: I ah...

Mr. Nyland: Let them be in an emotional state. I don't think they'll dwell it. Who ever wants to soak in that juice?

Fred: I, it's like, you know, they look at you and you just give them

accumulation of facts which are truthful and be more, and I don't want to complicate it at all. That I have to wait either for a higher emotional state or for more energy or for tomorrow I don't really care. Today, this is the moment, now is the moment, the moment is now. I take it you see, I believe you make it too complicated and in thinking about it and trying to create other kinds of conditions or whatever, you try to describe already the states you want to reach. The state is only to have your eyes open. No more. It does not include that by means of such eyes you have images already of what you will see. If you could only understand that awareness is a fact of oneself that reaches one through a certain mental functioning with which you are at the present time not privileged. It is a realization of an existence as a result of an intuitive sense of whatever condition it happens to be. I call it a configuration in connection with objectivity. But, of course, it is again the wrong kind of description because it isn't that and at the same time I also know that I should not define it as long as I can have the pure sense of being aware and I know it is there. When I describe it it's gone. So I leave it alone but each moment it comes through me--and it does come through me--because each moment there is a possibility of me recognizing something, something in me can recognize it. When I recognize it I am at that moment and I let it go. That is I don't think. Perhaps it is easier to consider it as something else that's there like and 'I' which you create to receive the elements of existence and record them. Sometimes I think we interpret too much and when we sit and think and read and perhaps do at that time we're carried away by having to explain how it should be and so forth and to prepare the conditions, we call it conducive sometimes, and then perhaps good solider moments go by without being used. You understand what I'm saying now?

Howard: Yes.

Mr. Nyland: And could we...

nothing.

Mr. Nyland: Yeah

Fred: Because you don't respond..

Mr. Nyland: Yeah, fine..

Fred : You know I just don't...

Mr. Nyland: Yeah, Why should there be a response ? Because you want to be amiable.

Fred: Well, it's partialy I think that I would just as soon not give them a response. But I'll tell you this...

Mr. Nyland: Naw, Fred don't make that statement because it isn't the truth

Fred: Well let me

Mr. Nyland: Unclear cause they both talk at same time. You'd much rather give them..

Fred: No

Mr. Nyland: Oh, yes you do

Fred: No, I don't think so...

Mr. Nyland: Fred you're making too much out of this

Fred: Well, what I'm, maybe I'm mot explaining it as well

Mr. Nyland: Yes, yes I understand it wuite well

Fred: So, then you explain it to me

Mr. Nyland: Because the state of someone else arouses a little sympathy on your part. It also has a little idea that they shouldn't be or doing what they're doing because you think it's a little foolish and that they should not behave in that kind of an emotional state the way they do, then you feel called upon since you think you wouldn't do it in such a case to tell them how really foolish they are, or what you think they should do and not be affected as much by their emotional state because you say, "well I wouldn't be affected like that"..

Fred: I certainly do feel like that, yeh...

Mr. nyland; Oh, yes I know, I know, I know, So when you d o this you have to find out the notivations why you want to do it.

Fred: Yeh.

Mr. Nyland: You find it out by not doing it and then see what takes place in you. If you prevent yourself from acting in an ordinary way, you will create a condition in yourself which will be very trying, all the time you will want to say something and what is this that you will want to say-- helping them really, or do you want to express yourself so that they admire you or is it a little bit cunning that you think you know just a little bit better and want to tell them so that they will admire you? I think there's a little bit of vanity connected with it.

Fred: Yes, I think so too.

Mr. Nyland: And I think that if you can really do it that way that it's not up to you to tell them and so you are not standing in their own shoes. I love them to cook, but really to be cooked.

Fred: Yeh (unclear).

Mr. Nyland: Because it's much better.

Fred: It all comes down to one same thing.

Mr. Nyland: Yes, I think that it is much better to leave them alone. If they want to cry for help, I would almost say, leave your card.

Fred: The what?

Mr. Nyland: Leave your card.

Fred: It seems the right approach would be for me not to print any cards.

Mr. Nyland: Well, I don't know. We have different ways Fred, of doing it. When you see you can stop here and not express any emotion on your own part, that would be considerably different.

Fred: Yes, I see.

Mr. Nyland: You can also look at them very coldly and make them feel ashamed but also run away. Turn your back on them and go. You know.

Fred: Well, isn't that giving an opinion?

Mr. Nyland: No, No, the question is, it's a question of how you are. It

vent them from losing all their emotional energy. I don't think you can do very much about it.

Fred: About...?

Mr. Nyland: About their losing emotional energy.

Fred: I never thought of it that way.

Mr. Nyland: Oh, you see then, you really don't care. Then why shouldn't you leave them alone?

Fred: Yeh (unclear), it's just my (unclear) nature.

Mr. Nyland: Yeh.

Fred: Okay.

Mr. Nyland: Alright, Dan? Fred.

Mr. Nyland: Yeh?

Dan: Ah, last week I was making an effort when I thought was fairly successful while walking on the street, in fact I was at a certain moment going past a store window and caught a glimpse of myself in the store window and my immediate perception was, ah, surprise at the way that I looked. So all the time that I was making very effort, I think I must have had some kind of picture in my imagination of how I looked. It seemed to me...

Mr. Nyland: How did you look?

Dan: How did I really look or what was the image?

Mr. Nyland: No, no, what you saw in the store window.

Dan: It pleased me more than the image that I had in my imagination.

Mr. Nyland: (unclear) ... more pleasing then. Did the pleasing have an affect on your attempt to make an effort.

Dan: Yeh, I think it had a good effect. I was able to return to the effort and keep it up while going down a block or so.

Mr. Nyland: I would continue with it when it is an effort which (unclear) then give you a pleasing appearance and it encourages you to be even more. Soon enough you'll find out you are completely relaxed. But that is some-

thing for you. So I would pursue it.

Dan: When you say it, it's not easy.

Mr. Nyland: Pursue, pursue that particular experiment or experience until you finally really have your eyes open about yourself. That isn't work at all, Dan. It is simply a certain condition in which you describe yourself as a result of a thought about work. When you would really work and would look at a store window, you wouldn't even see yourself. You would be so completely involved of the 'I' being attentive to you and even then if you saw yourself in the store window and recognized that pleasing expression or that you were pleased by the expression, you were completely identified and there was no 'I'. That's why I say keep on refusing it and then put it to the test of experience at a certain time while it's happening you stand still and you ask yourself, Am I Awake? You will find out, you're not. You understand what I mean?

Dan: Not as well as I should, Mr. Nyland.

Mr. Nyland: Oh I know (unclear). Let's say you understand the direction.

Dan: Yes.

Mr. Nyland: Compared to real attempts at real work (three unclear words) of real experience of being awake, and you can imagine in what flashes of recognition of yourself accidentally or really coming then, at such a time, to the conclusion that you existed and then all the different functions of yourself really didn't function, you can evaluate these accidental happenings because it will give a taste of a realization of myself as in a flash of a moment of my existence still pervading a word to describe these. It is a taste which is a result of a blend which then is unknown, and it functions only when all the different functions of myself are prompted and then because of that this what I now call a sense of awareness or awakening produces then a substance which gives me that result. It is very interesting because there is no other time that that kind of a substance appears. I don't want to go into detail about that but it is a gland which produces testosterone body and

which gives you handicapping and that produces (unclear).

Jerry Prince: When I was much younger I can remember waking up with an excitement and an expectance of looking forward to a day and being, I'm talking now of a waking/sleeping state, waking up just from night sleep. Now I only have that very rarely when there's some particular event I wake up and I'm going to do something and there's an enthusiasm energy which carries through a day when I wake up like that. How can I keep that up now?

Mr. Nyland: Try to fill your day with all kinds of things that you would like to do and would give you joy. The evening before you look over what might happen the next day and you can look forward to it as if it's a picnic. You have to create them now for when you were very young Mother Nature created them for you and you were much more receptive to them. So of course almost you might say every day for you was an opportunity to do this, that, and the otherx as you couldn't do today. You remember couldn't even fall asleep. Now you are a little bit more concerned with yourself and also you become a little more partly reasoning and partly calculating, and as a result that which takes place in the morning is not fully emotional but it happens to be your mind. You might say it wakes up in the ordinary sense and very early before your feeling, if you can help it, you can fill yourself the evening before with emotion so that it will start to boil over, the expectation, the hope, something you will look forward to if it can be done in the realization of a day having opportunities for work it would be extremely helpful. But it will take a long time before you can look forward to a day of opportunities because they are so easily exhausted. At the same time if there is a pressure on one that you know each day be a day and you don't use the day then really you're, you ought to feel badly about it; it's the question of one's conscience. If that exists no question you will look forward to the possibility of being awake in order to have an opportunity to become conscious. But for the time being, fill it with ordinary life, ordinary things which still have an interest for you and that you put in front

going to be. And it might be that you have to create them. It also might be that you also have to utilize other people. You have to find out what really affects you now in a certain joyful or anticipating way that you would enjoy it, to see it, to do it, or to experience it. Meeting certain people, looking forward to the possibility of writing a good letter to so and so on a subject that you know, studying certain things that you have always wanted to do for which you are now going to take one half an hour in order to accomplish what always was a little too big. Whatever it is, it depends of course on the person but it is quite definitely a possibility that for one day tomorrow you could really make a full day out of it so that when you then then wake up having had the thoughts and the feelings the evening before, you will wake up with a start and immediately you can go on it. Don't wait. Such a time when it goes happy, get out of bed then then try to remember what was going to be this day. If you have an idea that you might forget write it up on a slip of paper and read it. You know really Jerry, it's a matter of one's life. How much is there a desire to be alive. How much is there aside from the fact that one has only a certain quantity of life still ahead of one and that fortunately you don't know how long it might be and how many mornings you will wake up again and again and perhaps you have an idea that certain things you still want to do and you ought to do and you would do if you knew that you would die tomorrow. Then this kind of a fundamental acknowledgement of life for oneself as giving one opportunities for further growth. If you live with the idea that you want to grow up, that there is a possibility, like sometime you may want to go to the office and there is something expected of you and the other people are looking forward to you appearing and maybe that they are very happy when they see you so you can look forward to saying good morning to them because they will say, 'Oh, how nice to see you.' If you could make yourself a little image the evening before you fall asleep as it the next morning someone is waking you up, you yourself waking yourself

and of course it is you. You start a conversation at such a time, with your wife, you say 'isn't it a lovely morning' and she will say 'yes, yes it is so lovely.' You start the day on a level. You start the day because you have interest in life which is still at that moment flowing through you and it is a miracle that you woke up. How do you know you wouldn't die in your sleep? The opportunity that is given again each day that you happen not to take it because it is a matter of course. It is something that is like a miracle that happens time and time again. I fall asleep with my eyes How do I know I will wake up and many people do wake up that I am over my tiredness or that I will automatically open my eyes after a little while, or that because it gets light that my eyes cannot keep shut any more? What is it that during the time I am asleep that really could really be there as if this 'I' is waiting until I open my eyes again? You try it, to make a conversation early in the morning like that. You say 'thank God I'm awake', You can even say 'thank God I'm awake, I don't deserve it but I will take it, because apparently it is given to me.' You say it to make a oneself and acceptance of what comes by life and the life force and it becomes manifest even if it is for a certain hereas it still has enough to tell, to ring an alarm clock to make me awake so do something to me so that at that time I say 'no, but now come I'm awake?' A question there are hundreds of ways of doing it. Jerry. I remember how much awake you are the evening before. How much you resent the fact that you have to have sleep that your body is so tired. Not wanting to understand why it should get tired because there is still a tremendous amount of work to be done and so little time to do it in and now I need sleep are you going to do it- Sometimes you pray for sleep in such a state and you end it in saying 'God give me sleep' I can be awake.' When something takes place in one's life, a recognition of something that is unlikely, yet I cannot even define it, I don't know something that is unexpected, yet I cannot even define it, I don't know

or or should I continue to sleep?' And all you you think it is theoretical. Not at all. It is an emotional state I'm describing in w ich I now put myself when I fall asleep and I hope by God that I will wake up again and at that time my mind is not going to spoil it by means of all kind of (unclear) but that I will have still, like when I was a little boy, only the feeling, only the wish, only the hope for something unexpected and that day full of wonder and full of miracles (unclear) to be uncovered. Pray for it Jerry. It will come if you if you wish.

Jerry: Thank you.

Alice: This morning I knew, well before this morning I knew that I had to make a telephone call that would be difficult for me, and I, I was fighting it and I woke up this morning very, very sleepy and, ah, tired, not really tired but I thought I was tired, and, ah, I said 'Oh, the telephone call' and I sat up in bed and just sat there for awhile and then I thought about the call. Well, all I could think about, ah, was my vulnerability and trying to create, ah, the right things to say and, ah, then I asked for a certain person, ah, was expecting a woman and I was given a man, but the man was the senior of this woman so I had to tell him this message and it was a surprise to me but I, ah, greeted him and I delivered what I had prepared, and I was expecting reproaches and, ah, ah, some unpleasantness and, ah, instead of which, ah, I was informed of these very nice sentiments and, ah, ah, I had been an addition to the group and, ah, how much they would miss me and, ah, ah, so forth and so on. And it all went as a complete surprise to me and, ah, them, ah, ah, I said I wish you would tell Miss so and so what I had just said and he said 'Well she's here right now and, ah, do you wish to speak to her?' And I said 'Yes, sir.' So I told the story to her which I had originally intended to tell her and, ah, she completely surprised me after she said, ah, ah, 'I gathered as much' and, ah, she said 'But Alice I want to be friends. I hope we can be friends. And it was all such a c complete surprise, ah, that went so well and, ah, we chatted a little bit

and I said 'I'm certain that would please me a great deal'and, ah, the conversation ended and I, ah, said 'goodby.' And then I think I went sound asleep because it went s well I said 'Ha ha, ha ha, ha ha' and just like that; and wasn't I , wasn't I asleep then?

Mr. Nyland: Alice, I'm afraid that you were asleep.

Alice: I was so delighted.

Mr. Nyland: Yeh.

Alice: That it had turned out as well.

Mr. Nyland:(Because you had taken up)

Alice: Yes (unclear)

Mr. Nyland: And surely it didn't require or rather you didn't even think about any kind of an effort.

Alice: Oh, yes I did, I tried to with me before and during.

Mr. Nyland: And after?

Alice: No.

Mr. Nyland: When it went so well and then you say, 'Ho,' you think you were awake?

Alice: No, I did fall asleep completely.

Mr. Nyland: I think so. Yeh, then it is worth while when it happens again and in the midst of this marvelous, ah, story to your telling, you stop and you wait for a moment, and then you ask them to repeat what they have said, then that's the time you can be awake. Whenever you can stop an emotional involvement you have a very good chance to wake up.

Alice: I don't know if I was completely involved emotionally.

Mr. Nyland: Well, I don't want to say you were not (unclear phrase). I think you were.

Alice: Well, I was considering perhaps I was considering yes.

Mr. Nyland: You can test it if you do what I suggested.

Alice: Well, then you say, ah, I should stop myself.

Mr. Nyland: Stop yourself in the middle.

Alice: And, ah, ah, whatever they're saying...

Mr. Nyland: Whatever it is they say you can stop the man and say 'What is it you said?' This is already for yourself an indication.

Alice: To bring myself to awakeness.

Mr. Nyland: I see John looking with all kind of.... Huh, we made it?

John: Still on.

Mr. Nyland: So, next week then. You know now a little bit about Tuesday--what we should make it. So all of you do your best.

Goodnight everybody.

End